

The AMERICAN FRIEND

Pacific School of Religion
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Photo by Merton Scott

Douglas V. Steere, shown here in earnest conversation with Friends Elwood and Helen Meredith of Richmond (to the left) and Percy M. Thomas of Dublin, Indiana (center) at the time of the Five Years Meeting, has undertaken three important tasks for Friends this summer. His keynote address at the Conference of Friends in the Americas on "Fresh Tasks for Friends" is printed in part in this issue. His new book, "Work and Contemplation," recently published and of great interest to Friends, will be reviewed in a future issue. He and Dorothy Steere embarked soon after the Friends Conference for six months of travel and visitation in Europe and Africa under the Leadership Intervisitation program of the American Friends Service Committee.

Quakers of the North

Errol T. Elliott

Picture Page on Jamaica

Mildred E. White

The Task of Sharing Our Religion With Others

In his talk before the Conference of the Friends in the Americas, held June 26-July 3 at Wilmington, Ohio, which will be reported in full in our next issue, Douglas Steere urged "Fresh Tasks for Friends." Among these tasks was a study of our missionary program. Because of its clarity and freshness, we have excerpted from Douglas Steere's speech that portion dealing with missions. Douglas and Dorothy Steere leave soon for another lengthy visit to Africa and Europe. Well known author and lecturer, Douglas V. Steere is Professor of Philosophy at Haverford College in Pennsylvania.

The Society of Friends today has human resources that are scarcely called upon to undertake great themes that the Society needs help on. Among these themes, one of the most challenging at the moment is the Friends attitude toward world religions. We stand at the door of a situation where there is emerging a vast interpenetration of the great world religions. Do we have any contribution as to the level on which this interpenetration is to take place? Have we any sense of inner concern for the Zen Buddhists of Japan, for the Tervada Buddhists of the Southern Asian countries, for the Hindus of India, for the Muslims of the Eastern world? Do we have any quickening to know what they have found that is precious to them and to share with them what the Holy Spirit has disclosed to us as a Society?

Closely allied with such an issue is our attitude toward missionary work in general. Do we really believe in sharing the Christian message as we have discovered its authenticity for us with those of other races and cultures? What keeps the Society back from adequately supporting its own mission boards, whether they be in Richmond or Philadelphia? Is there a new approach to missions that we are looking for and if so what is it and how close are our present mission outreaches to carrying this new approach out?

A large majority of Friends that I know take the conventional cultural pattern of our time and regard religion as a matter of areas and culture and at bottom disbelieve in trying to change the patterns of others. Their attitude toward mission work in Africa is

"Why change these people from their original tribal religions? Why upset them? Let us be tolerant and leave them alone. They may be better off as they are."

Quite apart from the naivete of such a statement, when these people have for almost a century been subject to drastic changes being wrought in their way of life by the long, bony, grasping fingers of our insatiable Western need for raw materials, the issue is not between leaving them untouched or trying to share Christianity with them but between whether the only thing the West brings to replace their already broken religion is its exploitive hand or whether we have a responsibility for our black brothers to give them the best of Western ethos: our Master, His ethic of responsibility for each other, His assurance of God's care that cuts through the vast tissue of superstition and fear, any medical or scientific benefits that can heal his body and keep him properly fed.

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Editorials . . .

Quakers of the North —A Travel Story

Errol T. Elliott, as Chairman of the Friends World Committee, is now on a two month itinerary of visits to European Friends. Leaving New York June 10, he spent three weeks in Norway, Sweden and Finland. Much of July will be spent in England at Committee Week at Friends House in London, at the Conference of European Friends in Birmingham, and in visiting Friends Meetings. He also will visit Ireland Yearly Meeting, Copenhagen, Amsterdam, and Germany Yearly Meeting and will participate in some conferences in Holland arranged by representatives of the "Historic Peace Churches." He will return to the United States August 10, and will begin his new duties as pastor of First Friends in Indianapolis on the first of September.

Again I am in "the land of the midnight sun." There is at this time of year no real darkness, only twilight through the entire night. I could read a newspaper in the twilight at 10:30 p.m. and again at 2:30 a.m. Being the longest days, June 20-23 are times of celebration throughout Scandinavia. Next Saturday night, June 22, I shall see campfire burning on the hills of Finland in midnight observance. Only a few miles farther North the sun will not set at all. Going to sleep in daylight, waking at times in daylight, makes a "Southerner" realize how much he depends upon darkness for sound sleep.

INTRODUCTION TO NORWAY

Is it history, fiction, lore or imagination that makes these "people of the North" seem hardy, vigorous and hospitable? Certainly hospitality is not lacking. From breakfast with its three or four kinds of cheese, perhaps six kinds of bread, butter a-plenty, generally a boiled egg, marmalade and coffee; through the main meal at noon, well balanced with vegetables, potatoes, meat and a dessert; to the evening "lunch" with its open sandwiches spread with butter and sundry meats and vegetables, coffee or tea; to a good bed in a bracing climate that calls for covers—each day is a round of demonstrated welcome!

First of all I landed at Copenhagen, Denmark, after twelve hours of flight from New York, then took another flight to Stavanger in Norway, and had two days there with Ole Olden, a leading Norwegian Friend, Thoralf Bryne, whom I had met before, and a circle of twenty-three persons meeting in the Olden home to talk about Quakers the world over, with accent on American diversities and some of the problems we face. There was special interest in the racial problems of America. Some of the questions put to me were: Do Friends in America have Negro members? What is their attitude toward Negroes? How many Friends are there in

America? Why and how did the pastoral pattern develop? Did it have more appeal to young people? How can we (Norwegians) get young people? What is the attitude of the Christian Churches in America to atomic weapons and their testing? This interest in the American race problem comes to light everywhere. There are few Negroes indeed in these Northern countries and no racial minorities to parallel the American situation. We also had a round of discussion on the United Nations and our team of workers nearby.

Ole Olden graciously accompanied me on part of my trip farther North and then East across Norway toward Sweden, leaving me at Roldal. Taking a boat to Haugeund, I read, between views of the fjord, islands and great hills, from a book dated 1849, "The Rise and Progress of the Society of Friends in Norway." Here in the land of the Vikings whose dates are a thousand years back, there arose a new kind of people going out not for pillage or conquest, but immigrating to America.

RISE AND MIGRATION OF FRIENDS

Their story is not well known in America, though it is an exciting one. There is not enough space here to tell it, only to sketch its main lines. The first Quaker was such without ever having heard the name. As a prisoner of the English on a warship, he came across Barclay's *Apology for the True Christian Divinity*, which had probably been put there by English Friends. It seemed to speak to his condition and that of other prisoners. Contacts were made with Friends who took special interest in them and later visited them as their numbers increased in their homeland. Stephen Grellet and William Allen were among those visiting. A little later, there was also Lindley Murray Hoag of America, who, as related to me by Ole Olden, saw in a vision a colony of people in Norway, between mountains and on a lake. That was all he knew, but he must find them, as indeed he did, coming to what is now Roldal Lake, where I had stood contemplating those early migrations.

At the end of the lake was a town called Botnen (bottom), and from that settlement Friends led by Canute Botnen, who took his surname from the location, moved in a body to America about 1865. They were not the first migration of Friends from Norway, but they were a rather large body, it appears. Where they settled is not certain, though it is assumed that some of them settled near Rochester, N. Y., and others farther west, perhaps with those earlier migrants at Stavanger, Iowa. Perhaps some Friend who reads this story will, by letter on our correspondence page, set the facts down more fully and clearly.

THE QUAKER MEETING THAT WAS

We stopped overnight at the farm home of Elias Stakland, nephew of the late Ole Stakland of Stavanger, Iowa. On our way toward Roldal we stopped for dinner in the home of Thorbjorn Aarek. Only two or three families of Friends in this area survived the migrations to America.

Near the Stakland home is the old Meeting House, once an important, functioning place for Friends. Names on the guest book, taken from the beams of the Meeting House on which they were originally written included John Frederic Hanson (1879) and Florence Hanson (1900) of Oskaloosa and Charles and May Replogle (1903 - Muncie). Mine is the only name appearing in recent years. Now Meetings are no longer held in the Meeting House regularly, and the little cemetery with headstones bearing the names of Stakland, Aarek and others is a silent witness to that parallel process of depletion through immigration whereby Quakers there are nearly extinct. Yet as I spoke in that Meeting House to eleven adults and as many children I could but wonder why there are not enough people for a regular Meeting. The reason is probably the lack of ministry and concerned leadership. Perhaps Friends from Stavanger may help them to get going again.

In Norway I had met with Friends who, in the Stavanger Meeting, represented the following occupations: teaching, farming, plastic surgery, gardening, dairying, hair dressing, journalism, advertising, ladies clothing, and a total abstinence lecturer and worker. What a good cross section in a democratic Meeting!

AN ASIDE ON POLITICS

At breakfast in a hotel in Stavanger, I had seen the name of Senator Knowland in the headlines. I asked for a translation by someone who said it was a comment on his remark about trading Norway "out of" NATO in return for Russian withdrawal from Hungary. "We are not a vassal state to be bought and sold," said the headline. How hard it is for Americans to see the big power psychology which assumes little nations to be pawns played by larger nations! Norwegians would probably not so much object to being out of NATO, but resent a U. S. senator presuming to trade them off at will. (Speaking of breakfast in the hotel, here was a Smorgasbord breakfast in the land of Smorgasbord — food abundant and good.)

FRIENDS IN SWEDEN

This also is a land of Lutheranism—Norway going this way, not by reformation, but by proclamation of the King. Here is a State Church. To be born is well nigh equivalent to becoming a member. Discussion of religion in Norway reveals a very small attendance as also in Sweden. The few free churches whose membership is by decision of the member have a better record.

Friends are indeed a small body, but significant as a genuine reformation (though on a small scale) going the full way. One can hardly believe that these small bodies of Friends are going to remain as small as they now are. For instance, in Sweden, where I am now living for three days at the Quaker Center, Inga Bergman who will be remembered by many American Friends, was the first member, having been with Friends for a while in England. There are now 100 Swedish Friends—how Inga has grown!

Coming to Sweden I rode by bus over Norway's mountains, between snow drifts much higher than the bus, at many points, through scenic grandeur of great hills, steep slopes downward from our road chiselled from granite cliffs, by great streams and splashing cascades—finally to rolling hills, green trees and gardens—then Karlstad and Stockholm.

Many Swedish Friends have been in America. Jan and Birgit Lundeberg at Karlstad are two such Friends and we found many acquaintances and experiences in common. They invited in some of their friends for a meeting and discussion followed by the usual socializing tea. There are only four members of Friends in Karlstad, but there are others who are interested in "the way." In all groups so far the interest seems to center in Quaker diversities *a la America*, and our Quaker tasks in international affairs and race relations, with the perennial question about atom bomb testing.

Last night at the Kvakergarden (center) in Stockholm twenty-five persons met for worship—these Friends meet on Sundays and Wednesdays, revealing a keen and healthy spiritual appetite. After worship in which four Friends spoke, I talked to them about Friends World Committee, our diversities, work in relief and at the United Nations. Here is a live, strong and concerned group of Friends. I had been to dinner in the home of Hugo and Elsa Cedergren. Hugo Cedergren, my translator later in the evening, has retired as Associate Secretary of the World Alliance of Y.M.C.A.'s. Elsa Cedergren is a leading spirit in the Quaker movement in Sweden. Greta Stendahl, who has travelled among Friends, has, from near the beginning, been a leading Friend in Swedish Quakerism. Here at Stockholm is a solid core of spiritual strength. Their work and fellowship is centered in this beautiful home where they are prepared not only for a few travelling Friends, but also have a Meeting room, library and office. One gains the impression that here is a healthy growing Quaker life.

This trip through the "Northern Countries" is for me Scandinavia, and though I have experienced but a small part of it, it has been significant for the people I have met, Friends in particular. English being taught universally in their schools, almost everyone can speak some English so that one as linguistically illiterate as I am can get around. Here is a more "settled" culture and a steadier political economic condition than we have in America, where growth, expansion, development are so much the marks of our life.

E. T. E.

(To be continued)

There are three necessities: to open our Bibles, to train to become disciples or apprentices of the Son of Man, and to create the language which is capable of passing on the religious experience of the twentieth century.

Ole F. Olden
1952 World Conference, Oxford

Not A Great Yearly Meeting

This frank and critical estimate of London Yearly Meeting by George Gorman, Secretary of the Home Service Committee of the Yearly Meeting and our London correspondent, may help American Friends to a closer understanding of British Friends. London Yearly Meeting is less programmed than most Yearly Meetings in the Five Years Meeting, with a half hour presentation of a concern or of some aspect of Friends life and thought at the beginning of a session, followed by a long open period for contributions from the body of the Yearly Meeting.

"Friends are seen at their worst at Yearly Meetings." This bold and frightening statement shocked me when I heard it many years ago. Regular attendance at Yearly Meeting has helped me to know what the speaker meant. It has not made me agree with him. My experience leads me to believe that while Friends can be at their worst, they can also rise to their best.

The way Friends responded to the impressive dignity of the procedure by which Yearly Meeting opens held promise that 1957 might be an outstanding occasion. We conducted the formal business in a deep spirit of worship; we welcomed our visitors, including a strong contingent from America, with the warmth we always feel for those who come among us.

The first sign that it would not be a great Yearly Meeting came when the reading of the Irish Epistle failed to draw comment. The second when the presentation of other epistles only managed to raise a question as to the number of Quaker Meetings in New York City. Useful information but hardly an inspiring reaction to letters from the world Quaker family. These faint indications proved a correct forecast. Most of the following sessions were adequate but not outstanding and none except one were excessively bad.

What makes a bad session? For answer take a look at the session that failed. It was a grand subject for Friends—"Liberal Education in the Modern World." The introduction by an expert educationalist was first rate. He presented a vivid picture of the effects of half a century of technological development in education. This has resulted in pressure for specialization, particu-

PLAIN SPEECH

New Pastoral Systems

Not many developments come about by perfect planning. Frequently we proceed by what may be accurately described as inspired stumbling. The Quaker discovery of the wonder of silent meetings was not because of a prior doctrine or conscious intention, but rather because, in the light of the way Friends felt, to meet without human planning seemed the most natural thing to do. The intellectual justification came after the event. The growth of the Quaker pastoral system came about in the same way. Because Uncle John, who was a farmer all his days, felt a continuing responsibility for the life of the meeting, and because others failed to demonstrate any adequate responsibility, people began to look at him as the shepherd of the Christian flock. The system was a fact before it was a system.

In the beginning no Quaker had any intention of producing an arrangement with a fixed salary, a parsonage and a pastoral committee, but today we have all of these in the majority of Quaker communities in America. Far from having a fixed and unalterable system, however, we are still in a highly fluid stage.

One of the new features now appearing is that according to which a pastor has other responsible work in the community. No doubt, there has always been something of this, but today it is becoming the subject of serious thought and planning. We are trying to see how acceptable ministry and secular work can be combined to mutual profit. Thus, in one small town of Ohio the pastor of the Friends Meeting is also principal of the grammar school. The combination of salaries, plus the use of the house provided by the monthly meeting, makes possible a decent standard of living for the pastor-teacher and his family, setting him free in large measure, from the disabling financial worries which hinder so many devoted Christian workers.

A large proportion of those who think of themselves as Quaker pastors have to engage in other means of earning. Often we have deplored this, but perhaps we were wrong. In any case, the Quaker pastor seldom seems like a professional clergyman. The change from a system of free ministry to one of pastoral leadership has not been as great as outsiders suppose, and today the identification of religion with common life is becoming more marked.

D. E. T.

larly in the sciences to the detriment of the arts. Friends could help to redress this lack of balance because they viewed education as a means of helping men to look at the eternal universe of God's creation through various windows of the mind, and not a concentration of gaze in one direction.

Unfortunately later contributions paid little heed to this opening. They were lengthy, discursive and sometimes irrelevant. The session was not helped by the fact that some Friends harangued the Yearly Meeting. These Friends I class privately as "hardy annuals." They speak yearly on the same theme slightly adapted to the session and they usually have something to say in several. They adopt a prophetic pose, or alternatively a sad, whining tone. They grind their particular axe, usual-

ly reproaching Friends for failing to follow the lead given by them in previous years. It never seems to occur to them that Friends have seriously considered the point when it was first made, but have not found it to be in accord with God's will for them.

Such problems might be unbearable if it were not for our succession of fine Clerks. At the present we are greatly blessed in having one who is able to draw the latent good out of sessions, even disappointing ones. His minutes have an uncanny knack of expressing "the sense of the meeting," even when there sometimes seems to be little sense. To this ability he adds the gift of a delightful sense of humor. This enables him to keep the meeting in a happy frame of mind, so that the Epistle can speak of "an atmosphere of good humor and

friendship."

A great number of issues were considered in the sessions. The tension between East and West occupies a prominent place in our thought. This year saw a renewed determination by Friends to seek personal ways of being reconciled to those estranged from them across political barriers. On the home front there was a welcomed appreciation of our oneness with other Christians. The claim of evangelism as a crucial task for the Church was recognized.

The best session I felt to be that with the misleading title "Family Life." The issue to be decided was whether or not divorced persons could be re-married according to Friends' usage. The question had been considered by Quarterly Meetings and remarkable unanimity had been reached. The Yearly Meeting was therefore able to unite in a minute which expressed "... profound belief in the sacred and life-long nature of marriage" but did "not feel it would be right indiscriminately to forbid all ... re-marriage, according to Friends' usage, of those who may, one or other, have been divorced."

Discretion about such re-marriage is left to Monthly Meetings, who are asked to act with great care. In general the parties should be well-known and associated with the Meeting, and it is suggested that "Friends of sound judgment and discretion" might be appointed "to consider all the circumstances of each application."

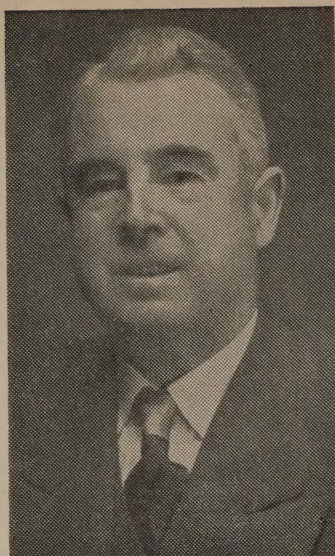
Such sessions as this confirm one's faith in the Quaker business method. While this Yearly Meeting was not outstanding, a good level was generally maintained. It did have its moments of vision. The prayer of all was well expressed in the concluding minute. "May we go back to our homes and our Meetings with a renewed faith in (God's) power which can abundantly meet the greatest needs of the world today and always."

George H. Gorman

The least member of the Church hath an office, and is serviceable, and every member hath need of one another.

George Fox

Correction: Edward Nusbaum is a member of the West Richmond Friends Meeting in Indiana, not of First Friends, as stated in our June 27 issue.



R. Ernest Lamb Returns to California

R. Ernest Lamb, who has been serving as Acting Administrative Secretary of the American Friends Board of Missions, has accepted an invitation to assume duties as interim minister of the East Whittier Friends Meeting in California, beginning September 1.

An Irish Friend who first left Ireland in 1907, Ernest Lamb has served as a minister in Canada and New England Yearly Meetings, and from 1923 until his retirement in 1949, in California Yearly Meeting.

In 1950 he came to Richmond, Indiana, to work in visitation for the Board on Evangelism. His talents were diverted to directing the Building Fund Campaign when the Five Years Meeting in 1950 made the decision to erect a new office building. In this capacity he visited widely in every Yearly Meeting in the Five Years Meeting. In 1953 he resumed a program of visitation and writing in the interests of the Evangelism and Stewardship departments, and in 1956 he was called to serve as acting Administrative Secretary for the Mission Board.

Probably one of the best known speakers in the Five Years Meeting, Ernest Lamb has been a valued minister to the Five Years Meeting as a whole. As he returns to California Yearly Meeting, he carries the gratitude of many Friends for his faithful service and his responsiveness to the many needs which have confronted him.

Norval E. Webb To Serve Western

* Norval E. Webb has accepted the call to serve Western Yearly Meeting as its General Superintendent, beginning September 1. He succeeds Glenn A. Reece, who will begin his duties as General Secretary of the Five Years Meeting of Friends on that day.

Norval Webb, a former clerk of the Five Years Meeting, has been serving as pastor of the West Milton Friends Meeting in Ohio. Born in Moultrie County, Illinois, he was raised in the New London community in Indiana. He graduated from Earlham College and Hartford Theological Seminary, and first began pastoral service at Yorktown Heights, New York. He has also served the Meetings at Plainfield, Indiana; Clinton Corners, New York; New Castle, and First Friends in Richmond, Ind.

The Quaker Lecture given by Norval Webb at Indiana Yearly Meeting in 1950, *The Immediacy of God*, was printed in pamphlet form and is still available.

The Quaker Queries

The history of the Quaker Queries, which in one form or another are used by almost every Friends Meeting, is traced by English Friend L. Hugh Doncaster in a recent article in the *Friends Quarterly*. He records as the first use of queries three questions which in 1682 were addressed by London Yearly Meeting to the Quarterly Meetings:

1. What Friends in the ministry in their respective counties departed this life since the last Yearly Meeting?

2. What Friends imprisoned for their testimony have died since last Yearly Meeting?

3. How Truth hath prospered among them since the last Yearly Meeting, and how Friends are in peace and unity?

The three queries were expanded to seven in 1696, and gradually through the years the questions have been rephrased or expanded, some dropped when no longer applicable to Friends lives and some new ones added, the latest being in 1953: "Do you behave with brotherly love to all men of whatever race or color?" English Friends now use seventeen queries.

Each American Yearly Meeting records its own version of the Queries in its *Discipline*. A copy

of the Queries can be found in the unofficial *Faith and Practice* of the Five Years Meeting and can also be obtained separate from the Five Years Meeting of Friends, 101 Quaker Hill Drive, Richmond, Indiana.

German Friends Appeal

Germany Yearly Meeting has circulated a strong appeal to all Friends to concern themselves with atom bomb tests. The lengthy epistle issued in February of this year traces the reasons behind the concern of German Friends, the many dangers involved in the testing, and the many groups which have taken a stand against further testing. The statement reports, "We believe that every Christian congregation everywhere in the world must concern itself with the questions of the production and atomic bomb tests," and urges Christians to make a personal approach to responsible men in government, asking them to obey the call of humanity in ceasing to make the tests. "We believe that this power to make the right appeal to the conscience of those responsible men might flow from the joint prayers of all the Christian Churches."

A number of American Friends have joined in supporting the appeal of German Friends. The Peace Education Department of the Board on Peace and Social Concerns of Wilmington Yearly Meeting has sent the letter of German Friends to Quarterly Meetings which have taken action to write legislators. Copies of the letter along with an F.C.N.L. Action Sheet on nuclear weapons tests have gone to Monthly Meetings through the Quarterly Meeting Peace and Social Concerns chairmen. Some contact has been made with Councils of Churches and other denominations.

The Task of Sharing

(Continued from page 210)

Yet the problem of how we make a blood transfusion of our ethos without having terrible side effects and what the pattern of the future in missions is to be is one that we desperately need the best Quaker help on. We seem to know how to go into a situation where there are social dissonances and to go to work at the tasks of reconciliation and we have outposts working at this in Japan, in India, in two important territories in Africa, and in Europe and this

country. But when it comes to the way in which we make our own motivation, the hidden side of Christ's power that guides and re-energizes and changes in the secret places of the heart, available to those we mean to help in the resolution of tensions, we seem deeply unsure of ourselves and drop back on the old clichés against proselytizing or in favor of "letting your life speak." Which one of us if we were desperately and terribly honest about ourselves would be content to rest the case of others finding Christ and His power by their making an X-ray study of our lives? Just think of all our lives would say if they really spoke. I recall the old Abbe of Cambolot who was told when dying that he did not need to worry about his lack of spiritual life, that when he came before God in the world beyond, he could let his sermons speak for him. The Abbe Cambolot replied, "My sermons, my sermons! If our Lord does not mention them first, it is not I that will begin." And most of us feel the same when we are dirt honest about our lives. It is His life, His power, the field of force of the Holy Spirit that can quicken me and straighten out my life again and it is this same that can do this for another. But how to share this is our problem when those of another race or culture are involved.

There is some first class thinking and writing going on in the Protestant and Catholic Mission

field today. If a Quaker group decided to go to work and to study what is being done elsewhere and then to see what they could come up with as to what we were called to do; if groups could undertake some formulation of approaches that could be submitted to our own mission outposts for criticism; if they could get studies made in the field of special problems that we were concerned for; if they could try these out on our wider constituency in a series of visits or public meetings where the best visual aids and always at least one or two persons from the fields were involved, something might happen to our Mission approach. This is not a task for a mission board. This is a task for the committee charged with the world strategy of Friends — the Friends World Committee for Consultation. It can initiate and follow through studies and approaches which, were they to come from the mission boards, themselves, might be only thought to be another prelude to a campaign for funds.

Douglas V. Steere

One can visit Africa these days for less than the cost of an average new car. Think what a change would come in our thinking if a sizeable number of people would thus establish first hand acquaintance with the profound opportunities that await Christianity in that land.

Levinus K. Painter



Annice Carter, left, shown with Mildred White and her collection of mementos from the Mission fields of the Five Years Meeting, will return to Ramallah, Jordan, this fall for a year's service with the Friends Girls School there during the furlough of Anna Langston. Annice Carter taught at the Friends Girls School from 1929 to 1932 and from 1935 to 1941.

She has been serving as editor of the *Missionary Advocate* and for the past six months as secretary for the Friends Meeting in Georgetown, Illinois. She has served as Recording Clerk of Western Yearly Meeting and has been on their Missions Committee for several years. At present she serves on the Executive Committee of the American Friends Board of Missions.

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 Quaker Hill Drive, Richmond, Indiana.

American Churches and the Negro, by W. D. Weatherford; Christopher Publishing House; 310 pages; \$3.50.

Anyone privileged to work with Dr. Willis D. Weatherford, as we were for more than ten years in Nashville, Tennessee, would expect from his pen a scholarly and authoritative book. His energy and dedication as head of the Southern Y.M.C.A. Graduate School were phenomenal and his service to Fisk University and the cause of race relations all the more effective because he is a southerner. Anyone who can get up earlier and be ready for work sooner than Thomas E. Jones is really a hustler, but it was always "Come on Tom, let's go!"

American Churches and the Negro does a service to four groups. First, students of the history of slavery will delight in the well-documented studies of the religious education and nurture of slaves by the different denominations before emancipation. Second, present-day members of those denominations will find some comfort in the concern of their long-

ago brethren for the souls of the black folk, but they will see that most of those church members were anxious to keep the "political question" of emancipation quite separate from the spiritual one of saving the souls of their slaves. Third, Negro Americans, who rightly feel that the Christian Church today is one of the citadels of segregation, will be surprised to read of licensed ministers among slaves who sometimes had white members in their congregations. But fourth, and most prominently, Dr. Weatherford has buttressed the groups in our present churches who are trying to take down the wall of segregation and form inter-racial churches. If worshipping and taking communion together was natural and right under slavery, why not now?

In attempting to find an answer to this question, Dr. Weatherford points out that one of the strongest reasons for change on the part of Southern Church authorities was the extreme abolitionism exhibited by many Northern Churches, whose condemning epistles incensed their Southern brethren. With the many church mergers going on under our eyes today, we are apt to forget that the splits which created the Northern and Southern branches of our largest denominations were

over slavery, not over Negro membership or church polity.

To the average reader, the last two chapters of this book are the most valuable. Dr. Weatherford's own summary of his work is followed by his prescription for the steps ahead of our present churches if they are to divest themselves of the shame of segregation and to fulfill their destiny of Christian brotherhood among all men. This chapter should be read and pondered by all Christians, North and South, especially as a corollary to the thinking and planning going on toward carrying out educational desegregation.

Esther B. Jones

* * *

Devotions for Adult Groups, by Wallace Fridy; Abingdon Press; 124 pages; \$1.50.

A volume of five to ten minute devotionals for adults, this collection may be used equally well for group or private worship. The author has included such aids as hymn selections, scripture references and prayers. The thoughts are clearly expressed and many of the prayers are beautiful in their poetic expression. A devotional for each of the special days observed by Christians is included in the back of the volume.

Florence Emma Peery

TIMID DRAWING

A smooth white canvas, virgin clean,
Was mine to stretch and paint;
I might have made a masterpiece,
But my drawing was too faint.

And now that judgment is so near
My soul is filled with shame
For this timid, vapid effort
That must always bear my name.

Mary McCormick

THE BROKEN DREAM

The dream was dead!
I could not piece together
The broken bits;
Through tears I saw them shine—
Then stared and looked again,
And wondered whether
I saw them right:
A perfect new design!
My heart found peace:
A bright new dream was mine.

Mary B. Stevenson

PEACE

PEACE

Is but a little child
scrubbed and fed,
and tucked in bed.
A mother-voice (soft-spoken, mild)
to praise and please,
and set at ease.

PEACE

Is an anxious up-turned face
reassured
with but a word;
It is that special "secret" place
within child-hearts
where fancy starts:

PEACE . . . is a happy child at play.

Dorothy L. Pike

QUAKER MAIDENS

Dainty little Quaker Maidens
With gowns of softest blue,
You'll find them in the meadowlands,
And on the hillsides too;
And when the winds blow gently
They'll quaintly nod to you.

Elizabeth Molyneaux-Jones

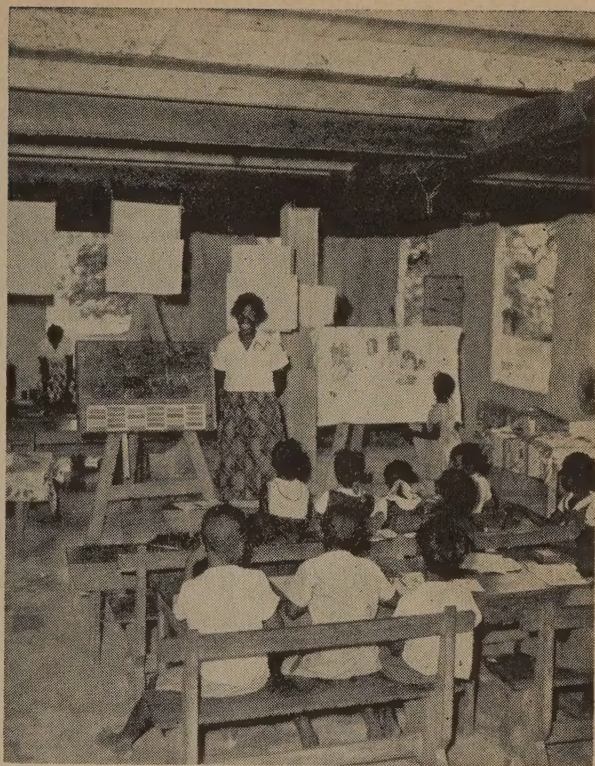
A Picture Page on Jamaica



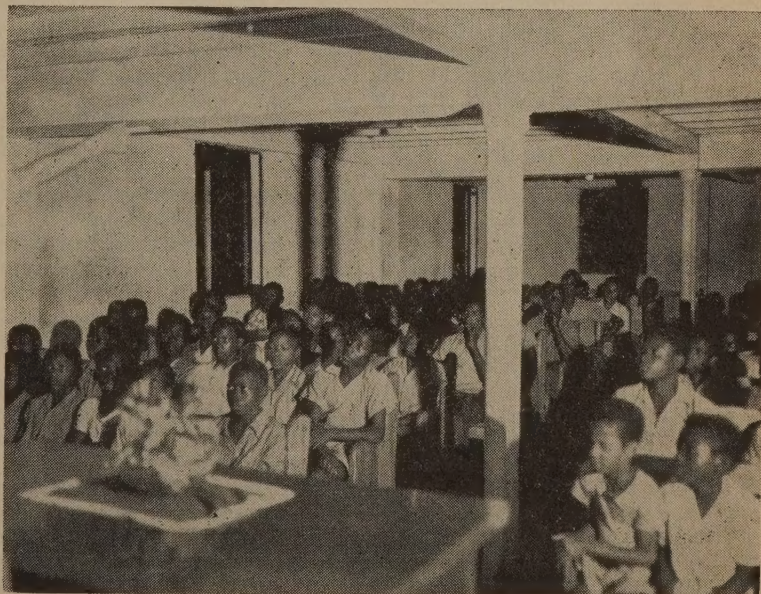
Mildred White, Educational Secretary of the American Friends Board of Missions, shown here with Cathryn Latham as they enter the home of the Christian Worker, Mrs. Audrey Burgess, at Cascade, visited Jamaica for three weeks in April and May. These pictures record some of her visits to Jamaican Friends. Audrey Burgess has the pastoral care of the Friends Meeting at Cascade, high in the mountains above Buff Bay, between the ministering visits of Charles Vincent, the pastor, who also cares for Dover and Snow Hill Meetings. The "Worker" has general charge of the Sunday School and the Young People's group. She it is who relays messages from Yearly Meeting or Quarterly Meeting officers to the local members whose homes dot the steep mountainsides around the Meeting-house. There are no telephones here.

Cascade is the most isolated of our local Meetings in Jamaica, and one of the staunchest. Much of the pastoral calling among the scattered members is done by the "Worker" on foot. The home shown here is typical of those in which live the workers of our rural meetings. This photograph was taken by Earle Barlow, and the others on this page by Howard Stanley.

Clermont Friends Chapel at Swift-Purscell School and Home, "Clermont", where the 140 boys under Friends' care gather for daily worship. In this picture the boys are listening to a story told by Mildred White (note arm). In the same service Zephaniah Cunningham, with his concertina taught the boys a new hymn. This very pleasant new chapel was made possible through a gift from Mary E. White, an American Friend who has spent sixty years in Jamaica. The furniture was a joint project of American and Jamaican children. The Children's Department of the United Society of Friends Women in 1955 raised the funds to pay for the materials. The boys in Swift-Purscell Home made the sturdy benches and the beautiful mahogany table. These boys have the care of the room and they keep it clean and orderly. They are proud to have a chapel of their own. Many of these young lives are won to Christ while they are in Swift-Purscell.



Louise Dyce teaching a Bible lesson in the School at Dover, near Buff Bay. The school is in the lower story of the Dover meetinghouse, the building of which was the project of the Earlham College work camp a few years ago. Here about fifty small children attend school, with Friends as teachers and under Friendly supervision. Louise Dyce, head teacher, is telling a Bible story and a little girl is proudly placing the pictures on the flannel-graph as the story unfolds. Beyond the blackboards another class is working, while still another has recess outside. Through the school these little ones find their way into the Sunday school, for they find their loved teacher there. Louise Dyce is Clerk of Central Quarterly Meeting, to which Dover belongs.



The Sunday School Lesson

Prepared by John C. Harvey

August 4

Ruth: The Foreigner in the Midst Ruth

This is a beautiful love story, glorifying the kind of loyalty that makes love deep and lasting. Not only is it a lovely romance, but it is also a story of wonderful friendship between two women. But, as the title of today's lesson makes clear, it is much more than an epic of romance and friendship. The author cleverly and indirectly and forcefully emphasizes his great conviction—the conviction that strangers should be fully received into the community and accorded all of the rights and privileges therein. Along with this goes the idea that the foreigner can make just as great a contribution to individual and national life as can a “native.”

Viewed from this angle, the story of Ruth is paralleled in the New Testament by the story of the Good Samaritan. It was the Samaritan outsider whose virtue was extended beyond that of anyone else. In this story of Ruth, it is the Moabite girl whose loyalty outstripped all of the others. Read Nehemiah 13:1-3 and see how this story went quite directly against the teaching of Nehemiah. It also was opposed to the teaching of Ezra, who said that the Jews should divorce their Gentile wives. The Moabites and the Ammonites are specifically mentioned as being unacceptable.

A Jew who read this little love story could hardly come up with any other conclusion than that the foreigner in their midst should be loved as oneself. For, he must reason to himself, David the King had Moabite blood in his veins, and if David had it, it must not be so bad. God must surely not frown on foreign entanglements as they had been told. God must want them to welcome the foreigner who came among them.

While the writing of the story of Ruth did not end exclusivism in the world, it has certainly made a powerful contribution in that direction. The lesson today may be further strengthened by reference to the story of Peter and Cornelius and its idea that what God has accepted, man should not despise as unclean. It is very strange that in a land such as America where prac-

tically everyone is a “foreigner,” there are still people who think in exclusive terms in their relationship with other persons and groups. The great weight of evidence in the Christian religion and the democratic tradition points toward inclusion and mutuality of benefits and responsibilities.

We should recall what the author of the book of Ruth was doing. He was registering his spirited protest against the tribal ethics of his day even when that exclusive ethic was given an ecclesiastical sanction. And he did not stoop to mudslinging or any other low method of fighting. He encased his truth in an unforgettably beautiful love story that still speaks its message after many centuries of going and coming. A protest registered in almost any other way would have been forgotten long ago. Preachers and teachers, take notice!

Questions: Name the good points about Boaz as an employer that we could follow. Who is a foreigner?

August 11

Hannah: Keeping Faith With God I Samuel 1; 2:1-11, 18-21

Some of us are afraid to make a vow to God, for fear we shall not be able to keep it. Perhaps others are wanting to keep from being tied down, and because of this we shy away from committing ourselves to anyone or anything. As a result, many lives are at “loose ends” and are not very effective. Not so with Hannah and others like her who care so deeply that they freely and fully give themselves in religious dedication.

A careful study of the text and the comments on the lesson for today will reveal the extent of Hannah's dedication of Samuel. We may question her motives if we will, but her faithful fulfillment of her vow proves her sincerity and integrity before God. She waited three or four years until Samuel was well past the stage of being completely dependent upon his mother, but we must remember that the bond of affection between mother and son must have become very strong by that time. And a lot can happen to a person's thinking in three or four years. She could have rationalized in many ways to the conclusion that God would not hold her to the vow she had made

before the child was born. But she was a person to whom a vow is a vow, and she intended to keep it completely.

Some people might say that it is better never to make a vow to God than to make one and then break it. There are powerful arguments in the other direction, however. The person who has never felt deeply enough about the gift of life to cause him to make a vow to God has never really lived. No one knows for sure that he will be able to keep a vow. But some feel so strong a compulsion about it that they mightily *want* to make the vow *and* keep it. Somehow the Lord always helps people like that, so that in most instances they are able to keep the vow that they have made. “Tis better to have loved and lost than never to have loved at all.”

“I have asked him of the Lord” . . . “I will give him to the Lord.” We could have much fruitful meditation on these two statements made by Hannah. Children are lent to us by the Lord. They are not fully a possession of ours, and we as parents should never stand in the way of the full development of any child. “Whosoever offends one of these little ones, it were better for him that a millstone be hanged around his neck, and he be cast into the sea.” Children, like other “possessions,” should be held lightly in order to give them room to grow. There is a sense in which every child should be “given unto the Lord” rather than being crushed by too heavy a load of parental solicitude.

Elkanah and Hannah became immortal by being the parents of Samuel, the child they had dedicated to the Lord. Parents can give their children the opportunities which open the way to a life of sacrificial service, but they cannot choose these ways for their children. One of the surest ways to have children who will serve the Lord is to have parents who delight in so doing themselves. So-called “full-time” Christian service often looks like a sacrifice at first, but if entered into with all of one's dedicated powers, it usually becomes a path of glorious fulfillment.

Questions: Is the religious value of a vow proportionate to the cost of keeping it? Why? Is it ever right to bargain with God?

Lesson based on “International Sunday School Lessons: the International Bible Lessons for Christian Teaching,” copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.

Friendly Life = Far and Near

Milo C. Ross, president of George Fox College, was granted the honorary Doctor of Divinity degree by Cascade College in Portland at its recent commencement. He gave the commencement address on "The Man of Tomorrow." The citation honored Milo Ross for his accomplishments as a minister, an organizer of new work, an author, a radio speaker and as a college executive.

* * *

Savilla Johnson, wife of Murray Johnson, minister of the First Friends Meeting in Marion, Indiana, has accepted the editorship of the *Friends Missionary Advocate*, official organ of the United Society of Friends Women. She succeeds Annice Carter, who leaves in August to serve with the Friends Girls' School in Ramallah, Jordan (see picture, page 215).

* * *

Whittier College has completed plans for a \$100,000 lecture-laboratory, which brings current construction now under way on the campus to more than one million dollars. The new lecture-laboratory will be the gift of John Stauffer and will adjoin the Lou Henry Hoover Memorial Hall, first building in the expansion program inaugurated after World War II. Whittier's student body has jumped from 375 in 1944 to nearly 1000 at the present time.

* * *

Amboy Friends Meeting in Amboy, Indiana, reports that at least thirteen members of the Meeting serve as teachers in the surrounding community. The Amboy newsletter states, "The influence of our Quaker heritage upon the educational life of our community is one of the strong contributions our church is making to our society." One member, Hubert Dubois, is the superintendent of the newly formed Oak Hill consolidated school system. Another Friend, Edward Powell, is president of the new school board.

* * *

North Holtville Friends Church in California celebrated its fiftieth anniversary on May 5. Started shortly after the turn of the century when the newly opened desert section of California attracted families from the east, the Meeting was first held in a tenthouse which also served as the first school. Albert E. Wright of Toronto, Ontario, a Friends minister, was the first clerk. John Wright and Lisle Hubbard, former pastors, Loren Mills, present pastor, and Yearly Meeting Superintendent Donald Spitler had part in the program.

* * *

Maurice Creasy, Director of Studies at Woodbrooke College in England, will spend most of the summer in the United States. He attended the Conference of Friends in the Americas held June 26-July 3 at Wilmington College, and is teaching a course in summer school at Pendle Hill on "Christ and the Early Friends." Later in July he will attend the Faith and Order Commission of the World Council of Churches meeting at Yale. He is the only Friend serving on the European Section of the Theological Commission on Christ and the Church.

* * *

Kathleen Lonsdale and Barrow Cadbury of London Yearly Meeting have sent a letter to statesmen throughout the world suggesting that each nation might appoint a "Minister for Peace and Goodwill" who would seek in all ways possible to accomplish peacemaking and preparations for peace. Kathleen Lonsdale is a well-known British atomic scientist recently made a Dame of the Commonwealth. Barrow Cadbury is a beloved 95-year old long-time leader in London Yearly Meeting.

* * *

Franklin and Ruth Pineo of New England Yearly Meeting have been appointed to serve as the managers of the Friends Center (Casa de los Amigos, Ignacio Mariscal 132) in Mexico City. The Casa de los Amigos serves as the center of the Mexican Friends Service Committee program directed by Ed and Jean Duckles. This summer they report plans for six service units in rural Mexico, four of them in new villages where the Service Committee has never worked before. A Scholarship Fund enables many young Mexicans to participate in these

work camps along with Americans and Europeans.

* * *

Another "first Quaker wedding" took place when Ruth Eleanor Byerly and Michael Louis Podolin were married in Oklahoma City on June 1 in a ceremony held after the manner of Friends. The wedding, which is believed to have been the first Quaker marriage ceremony, based on silence, to take place in Oklahoma City, was held at a meeting for worship in the home of Herbert and Helen Briggs, former and present clerks of the Oklahoma City Friends Meeting. Ruth Byerly, daughter of William and Marian Byerly, is a member of that Meeting. Michael Podolin of Stratford, N. J., and Ruth Byerly met when both attended Wilmington College.

* * *

Wendell G. Farr, '11, Roy S. Williams, '12, D. Elton Trueblood, '22, and Richard P. Newby, '45, were given certificates of merit by the Penn Alumni Association as outstanding alumni of William Penn College. Wendell Farr was recognized for his service as dean as well as for his work as an educator in Jamaica. Roy Williams has spent many years working for the progress of Penn as well as serving as president of the Board of Trustees for seven years. Elton Trueblood was recognized as a noted Quaker lecturer, educator and writer. Richard Newby, pastor of the Minneapolis Meeting, was recognized for his service to Iowa Yearly Meeting and the Five Years Meeting.

* * *

John Harvey, chairman of the Committee on Ministerial Training of the Five Years Meeting, will give some time during July and August to preparations for a conference on ministerial training which is to be held in the fall. New Castle Friends Meeting, of which he is pastor, has released him for six week's service. Jack Andrews, a member of New Castle Meeting and a pre-ministerial student at Earlham College, will serve as pastor at New Castle during John Harvey's work for the Five Years Meeting. The holding of such a conference was recommended at the Five Years Meeting in 1955 and endorsed by the Executive Council of the Five Years Meeting this past spring. An announcement of the time and place will be made soon.

* * *

Lawrence Apgar, Associate Professor of Music at Earlham College, will spend part time next year helping local Friends Meetings with music. Minister of Music at First Friends Meeting in Richmond,

Coming Events

JULY 26-AUGUST 2—New York Yearly Meeting; Silver Bay, N. Y.

AUGUST 5-10—North Carolina Yearly Meeting; Guilford College, N. C.

AUGUST 6-11—Baltimore Yearly Meeting; Western Maryland College, Westminster, Md.

AUGUST 15-20—Wilmington Yearly Meeting; Wilmington College, Ohio.

AUGUST 15-20 — Iowa Yearly Meeting; Oskaloosa, Iowa.

AUGUST 16-22—Indiana Yearly Meeting; Earlham College, Richmond, Ind.

AUGUST 20-25—Western Yearly Meeting; Plainfield, Ind.

AUGUST 24-31—North American Young Friends Conference; Five Oaks Camps, Ontario, Canada.

Indiana, for five years, Lawrence Apgar has resigned that position to devote time to the music programs of Meetings in Western and Indiana Yearly Meetings. Song leader at the Quaker Men's Conference held at Germantown, Ohio last fall, he will help with music at the Conference of Friends in the Americas at Wilmington this summer. He has worked in a number of ways with various Friends Meetings and their music, and this new arrangement of his time will enable him to spend a number of Sunday mornings with various Meetings.

* * *

For the sixth year, a school for the training of ministers was held jointly by the Committees on the Recording of Ministers of Indiana and Western Yearly Meetings. From June 17 to June 23, eleven Friends in the process of recording met at Yokefellow House in Richmond, Indiana, with Norman Young as Director of the School and D. Elton Trueblood and Lester Figgins as faculty. Classes, personal study and social activities were on the program, as well as attendance at the Conference of Friends in the Americas held June 26-July 3 at Wilmington, Ohio. Those participating in the school were Laurence Barker, Wilmer Beeson, David I. Brown, V. Kenneth Brown Jr., B. Eugene Fisher, Ed-

win E. Hinshaw, Robert Kessler, Isaac Phillips, Robert A. Schockney, Harold N. Smisor, Lewis Swander and Lewis E. Barrett Sr.

* * *

Identical letters to President Eisenhower, Premier Bulganin and Prime Minister Macmillan to stop nuclear tests and thereby break the "tragic impasse" which surrounds disarmament have been sent by the American Friends Service Committee. New York Yearly Meeting through its Representative Meeting has also urged the President, Secretary of State and Representatives in the Congress "that immediate steps be taken to suspend, postpone and, given time, to do away with forever, further experimentation with atomic weapons." The New York message also states, "(We believe) that the blessing of the discovery and use of atomic energy, which is a gift of God, should be developed by our nation for the benefit—and not the destruction—of life on this planet."

* * *

Ruth Day will begin service as Minister of Christian Education at First Friends Meeting in Indianapolis on Sept. 1. Field Secretary for the Youth Department and the Christian Education Committee of North Carolina Yearly Meeting for nine years, she has most re-

cently served as week day religious education instructor in Black Mountain, North Carolina. She is a graduate of William Penn and Wheaton Colleges, and has been active in Five Years Meeting work. Gene Lewis, Youth Minister of the Meeting, has been conducting the worship services this summer in the absence of Errol T. Elliott. He will leave First Friends at the end of the summer for further schooling. Geraldine Moorman also retires as Pastoral Assistant after very acceptable service. Inez Napier continues as Church Secretary and Assistant.

* * *

Two Friends, Lawrence Scott of the Chicago Office of the American Friends Service Committee, and Robert Gilmore, psychologist and Secretary of the New York A.F.S.C. office, are faculty members at a training program in non-violence to be held August 19-September 15 at Woolmandale Farm near Allentown, Pennsylvania, with two weeks in the south. Sponsored by Peacemakers, the training program is for 15-20 people who wish to prepare themselves for a lifetime of reconciliation and constructive living. Bob Luitweiler, Bayard Rustin, David Dellinger and Clarence Jordan are other resource leaders. It is hoped that the group can spend a week in groups of three or four in Montgomery, Macedonia, Tallahassee, and a week as a unit in the Koinonia Community near Americus, Georgia. Those interested should write Lawrence Scott, 5615 South Woodlawn, Chicago 37, Ill.

* * *

Speakers at North Carolina Yearly Meeting, to be held August 5 to 10 at Guilford College include Levinus K. Painter, who will speak on the evening of August 6, and Herbert Huffman, who will speak August 8 and 9 in the evening and also give a devotional half hour at 11:30 a.m. from Tuesday through Saturday. On Wednesday night, Young Friends will be in charge. Algie I. Newlin, Clerk will bring the opening message Tuesday morning. Leonard Hall will conduct a "Stewardship Workshop" on Wednesday, Thursday and Friday mornings. Virgil Pike will conduct a service of worship on these mornings. Victor Murchison will conduct a music hour each evening designed to be of help to all people interested in good music in the Meeting. Friday afternoon the United Society of Friends Women and Quaker Men will have their business sessions, following by a banquet and a joint meeting. Theme for special emphasis during the year ahead will be "Evangelism and Outreach," with special attention to outreach through United Services.

* * *

A report from Domingo Ricart, Friend



Sumner A. Mills, Presiding Clerk of the Five Years Meeting of Friends, is shown with Representative Bentley (left) and Representative Carnahan (right) of the House Foreign Affairs Committee on the day that he testified in support of some aspects of Foreign Aid before that Committee.

Since January of this year, the following persons have testified before a Congressional Committee on behalf of the Friends Committee on National Legislation: Paul B. Johnson and Elmore Jackson on the President's Middle East Proposals; Roy Wilkins on Civil Rights Legislation; C. Edward Behre on public irrigation acre limitation; Robert Phair on the Kinzua Dam construction; Charles C. Price on the International Atomic Energy Statute; Mrs. Virginia Gray on UNICEF; and Edward F. Snyder on Civil Defense, Indian Affairs, and Foreign Aid.

Copies of most of these testimonies are available from the Friends Committee on National Legislation, 104 C St., N.E., Washington 2, D.C.

and Professor from Lawrence, Kansas, indicates that he has been contributing in several ways to the life of the Protestant Theological Seminary in Matanzas, Cuba, where he is a guest professor. He has taught two intensive courses, one on the great Spanish mystics of the 16th century and the other on Quakerism. He has given five Elizabeth M. Lee Public Lectures, three morning chapel talks, and the Pentecost message at the Central Methodist Church in Matanzas. He also is visiting widely in Friends Meetings in Cuba. He urges Friends to think seriously about sending periodically a competent person to join the staff of the seminary for a short period. The seminary, which was founded in 1946, plays a very important part in Protestant life in Cuba, and Domingo Ricart reports a widespread and deep interest in Quakerism and the particular message of Friends.

* * *

Keith and Judy Darnell Kendall will be directors of the new Friends Student Center planned to serve the needs of Quaker students attending Purdue University at Lafayette, Indiana. Keith Kendall will also serve as pastor of the Farmers Institute Friends Meeting, which has taken the first steps in planning the Student Center project. A house has been purchased for \$18,000 at 218-220 South Pierce St. in Lafayette. The Meeting, which is a rural Meeting with less than 75 members, has agreed to pay for the house over a period of 13 years, but hopes that other Friends will become interested in the project. The Student Center will be able to house six men Friends students. Furniture from the old Earlham Hall was purchased for the students' rooms. The program will include group meetings, fellowship, and possibly classes in Quakerism. The Lafayette unprogrammed Friends Meeting will probably meet there. The Christian Education and Pastoral-Church Extension Committees of Western Yearly Meeting will probably share in salary expense for the Student Center project. Purdue University's main departments are agriculture and engineering, and last year, over eighty Friends were students there. Friends interested in helping purchase the Pierce Street house for a Quaker center may write W. W. Nagle, Treasurer of the Farmers Institute Friends Meeting, Route 8, Lafayette, Ind.

* * *

"Is Mutual Deterrence the Way to Peace?" was the theme of a Professors' Seminar held in Washington, D. C. under the sponsorship of the Friends Committee on National Legislation, June 10-14. Over thirty persons, most of them Quaker professors or teachers in Friends Colleges, attended one or more of the sessions. As an outgrowth of the Sem-



Two members of the Christian Leadership Seminar, John Martin and Barbara Wildman, to the left, share a laugh with Keith Kendall, Friends pastor and director of the new Friends Student Center to be established in Lafayette, Indiana (see news note on this page), and of the resource persons for the seminar.

Directed by Hugh Barbour of Earlham College and sponsored by the Youth Department of the Five Years Meeting in cooperation with Earlham, the Seminar enables young people interested in Christian service to combine study with actual work in local Friends Meetings. A full week of study was held at Quaker Hill in Richmond, Indiana, June 17-22. The students will return to Quaker Hill at intervals throughout the six week period.

Taking part in the Seminar are Lawrence Barker of Jonesboro Meeting, Indiana, who will work at Bridgeport; Jack Kirk of Willistown Meeting, Pennsylvania, who will work at Carmel; John Martin of St. James Methodist Church in Detroit who will work at Union St. Friends in Kokomo; Beverly Sanders of Fountain Congregational Christian Church, Covington, Indiana, who will work at Mooresville; and Barbara Wildman of the Green Plain Meeting near Selma, Ohio, who will work in her own home Meeting. Part-time Seminar members are George Assousa of Ramallah and West Richmond Meetings, Donald Barbour of Somaliland, Africa, and Donna May of the Baptist Church in Columbus, Georgia, who will work at Hopewell and New Westville and other Friends Meetings.

This is the second year for the Christian Leadership Seminar. Faculty members have included John Harvey, Will Reagan, Russell Rees, Marie Ferguson, David Castle, Norval Webb, Furnas Trueblood, Keith Kendall, William Biddle, the Rev. Matthew Lowe and Leon Wheeler. Wayne Carter is in charge of planning.

inar it is expected that there can be continuing interchange of ideas by those interested in research and discussion on the general theme of the use of threat to influence behavior, in both individual and group relations, including relations among nations. Those who may be interested in a report of the seminar and suggested areas for research will be able to secure them by writing to the Friends Committee on National Legislation, 104 C Street, N. E., Washington 2, D. C. Among the attenders at the Professors Seminar were Donald K. Adams, Seymour W. Beardsley, C. Edward Behre, Landrum Bolling, Robert O. Byrd, A. Burns Chalmers, George V. Coelho, Bainbridge C. Davis, J. William Fredrickson, William M. Fuson, Arthur Gladstone, Dr. Roger Hilsman, Lewis M. Hoskins, Daniel E. and Anne Houghton, Herbert C. Kelman, Samuel R. Levering,

William L. Neumann, Robert Pickus, J. William Robinson, John A. Schutz, Arthur W. Silver, Harold E. Snyder, Richard W. Taylor, Carol and Jack Urner, George H. Watson, and members of the F.C.N.L. staff. Warren Griffiths directed the Seminar.

* * *

Pastoral changes in North Carolina Yearly Meeting have been announced as follows: Virgil Pike is leaving the Piney Wood Meeting after five years of service, to be succeeded by Earl Redding, recent Guilford College graduate. Virgil Pike has been called to the Goldsboro Meeting. Ed and Lola Scott have resigned at Woodland and Rhodes and will be succeeded by Paul Andrews, who has served Hickory Creek the past year. Paul Osborne has resigned at Nahunta and Oakland to go to the Reidville (Ohio) Meeting. Donald Osborne has

been called to succeed his father, J. Norman Osborne, at Rocky River. J. Norman Osborne will replace Hiram Hilty at Spring Meeting. At Liberty, Clifton Pearson will be succeeded by Bob Medford, a pastor who has served in Ohio Yearly Meeting and has studied at Guilford College. Fredric Carter moved from Spring Garden Meeting back to Oregon, and Leslie Winslow is serving in his place. Kenneth Wood will succeed F. A. Carrier at Kernersville. Joe Moorefield, an active member of Spring Garden Meeting, is succeeding Larry Emerson at Science Hill. At Cedar Square, Orah Evans is replacing York Teague, who has had a long and successful pastorate there. Clifton Pearson is succeeding Harrison Hinshaw at Harmony Grove and Winthrop. Larry Emerson, a summer graduate of Guilford, is succeeding Leslie Winslow at Pilot View and Deep Creek. Robert Miller has replaced Homer Barker at Galax Meeting. Jimmie Reinhardt, who has worked with young people in New Garden Quarter, is succeeding Claude Hobson at Friends Union. At Union Hill, Winfred Crouse is succeeding Perchie Key. Ararat has not yet chosen a pastor to succeed Robert Miller.

Friendly Fellowship

EARLHAM, IOWA—New paving on two sides of the Church property is a much appreciated improvement. In the parsonage a new electric water-heater has been installed, and the Gleaners Class has purchased and had installed a new kitchen sink cabinet.

The women of the Meeting have participated in the Yearly Meeting Missionary Conference, May Fellowship Day and World Community Day, which was observed in this church. Relief sewing continues. Earlham Friends were host to the union Good Friday service. Young Friends have revived their Sunday evening meetings, and held their sunrise Easter service and breakfast at the home of the pastor. Our Vacation Church School teachers attended the training school provided by the Iowa Council of Churches and have taught the Juniors of the cooperating churches.

The Ministry and Counsel has assumed responsibility for seeing that non-attenders and non-residents receive the church bulletin regularly. L. Willard Reynolds has accepted the invitation to continue as pastor. He and his wife attended the Friends Conference at Wilmington, Ohio. Following the conference he will attend the summer term at Pendle Hill.

The class of 1907 of the Earlham Academy held its fiftieth anniversary reunion in the Friends Church here recently. Of the original 41 members, 21 were present at the reunion.

OSKALOOSA, IOWA — Our sponsorship of German refugees Adam and Rosemarie Zwosta and their son, Norbert, has enriched our fellowship as a Meeting. A trained automobile mechanic, Adam Zwosta secured work immediately in a local garage department headed by a member of our Meeting. Our former refugees, Adolf Baier, who came here from Germany with his family five years ago, was the interpreter in helping the Zwostas during their first weeks of adjustment.

The pre-Easter messages of Lloyd Cressman of Wichita, Kansas, left a lasting impact upon our Meeting. The entire series was upon the Word, beginning with the Living Word, Christ. We cherish the fine spirit of Christian worship which prevailed during these services. A recent guest speaking to us in morning worship was Richard Newby. He challenged us to the fulness of the Christian way of life in his emphasis that all great experiences require discipline.

An occasional part of morning worship this past winter has been our pastor's story time for the children. Expressions on the children's faces indicated that they felt a real part of our Meeting during these times.

The women of the relief sewing group continue to demonstrate the joy of Christian outreach to areas of need as they give of their hours in this service. The society sent 17 receiving blankets

for the hospital in Africa. Locally, several of our women are cooperating in projects sponsored by the Oskaloosa Council of Church Women.

Junior Young Friends continue to bubble with activity. Their Sunday evening Bible lessons take life in the devotion with which they approach Junior choir and weekly practice, and their many projects, including giving for the Children's room at Kickapoo Friends Center, making and fitting a sewing kit for a girl in mission sewing class, and giving a party for Norbert Zwosta on his first birthday.

New morning worship bulletins have been designed for our meeting. Printed in green, the front cover shows the Mark Johnson etching of the Meeting House, and the back cover gives listings of services, offices and committee chairmen.

Daily Vacation Bible School theme this spring was "Journeying with Jesus." Elements which were particularly impressive were the thoroughness of the work and the keen interest of the students throughout the entire two weeks of sessions.

Iola Cadwallader

WANTED

Responsible party to take over low monthly payments on a spinet piano. Can be seen locally. Write Credit Manager, P. O. Box 11, Shelbyville, Indiana.

Will You Help Us

Honolulu Friends need your help. We have been encouraged in the purchase of suitable property for our growing needs as a Monthly Meeting and as a Center of Friends Activities. We require \$35,000 in all.

We have been able to raise less than one third this amount, and we need your assistance. Contributions however great or small may be sent to Doak C. Cox, Treasurer of Honolulu Monthly Meeting, 1929 Kakela Drive, Honolulu, Hawaii.



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BIRTHS

CAUGHEY—To John and Mary Caughey of Friends Secondary School at Kamusinga, Kenya, East Africa, a son, Robert Andrew, on June 8, at the Friends Hospital at Kaimosi.

FOX—To William Guenevere Fox, a son, David William, on June 9, at Kokomo, Indiana.

STREET—To Keith and Betty Street of Deep River, Iowa, a daughter, Laura Elizabeth, on June 18.

MARRIAGES

BELL-DILLAVOU—Joyce Dillavou, daughter of Wade and Louella Stanley Dillavou of Oskaloosa, Iowa, to Stephen S. Bell, son of Howard and Florence Bell of Oskaloosa, Iowa, in Spencer Memorial Chapel, William Penn College, on June 16.

BENNETT-COLYAR—Janis Colyar, daughter of Orville and Mildred Colyar, to Dale Bennett, at the New London Friends Church, New London, Indiana, on Jan. 25, Francis Brown officiating.

BROWN-HARDY—Capitola Hardy to Roger Brown on June 9 in Stout Memorial Meeting House on Earlham campus, Richmond, Indiana, Norman E. Young officiating.

DUNN-SPARKS—Norma Jean Sparks to Jesse Dunn on June 22, at Union Street Friends Church, Kokomo, Indiana, Norman E. Young officiating.

HARMS-RAMSEY—Mary Ann Ramsey, daughter of Mr. and Mrs. Hugh Ramsey of Earlham, Iowa, to Dean Harms of Underwood, Iowa, on June 8, at the Earlham Friends Church, L. Willard Reynolds in charge.

JOHNSON-BALES—Charlotte Bales, daughter of Philip and Helen Bales, to Ronald Johnson of Des Moines, on May 12, at the Earlham Friends Church, Earlham, Iowa.

LAMM-LINSON—Joan Linson to Donald E. Lamm on June 8 at Lynn Friends Church, Indiana.

MATHENY-CAIN—Nancy Cain to Stanley Matheny at Union Street Friends Church, Kokomo, Indiana on June 15, Norman E. Young officiating.

REES-MOTE—Hannah Jane Mote, daughter of Richard and Hannah Mote of Dayton, Ohio, to Gerald Wayne Rees, son of Russell and Mary Rees of Richmond, Indiana, on June 15, at Dayton, Ohio. Gerald and Hannah Rees will live near Winchester, Indiana, where Gerald Rees will be pastor of the Jericho Friends Meeting.

SCHIED-EARLY—Sue Early to Charles Schied on June 1 at Union Street Friends Church, Kokomo, Indiana, Norman E. Young officiating.

SPOWART-SCHLEIFFARTH—Dorothy Schleiffarth, daughter of Mrs. Emma Schleiffarth of Earlham, Iowa, to William R. Spowart, son of Mr. and Mrs. S. J. Spowart of Des Moines, Iowa, on April 13 at Earlham, Iowa, L. Willard Reynolds officiating.

WEAVER-CATT—Marjorie Catt, daughter of Alonzo and Amy Hawkins Catt of Kokomo, Indiana, to Edgar Weaver, son of Willard and Emily Haworth Weaver of Carthage, Indiana, on June 16, at the Union Street Friends Meeting House in Kokomo, after the manner of Friends.

DEATHS

COMPTON—Mary Elizabeth Compton, on May 29, at the home of a daughter in Grand Rapids, Michigan, aged eighty-seven. A long-time resident of Earlham, she was a birthright member of Earlham Friends Meeting, where she faithfully gave of her service. She leaves three daughters, Esther of Grand Rapids, Alice of Rockford, Illinois, and Mrs. Raymond DeLay of West Des Moines, Iowa, and a son, Marion, of Earlham. Funeral services were at the Earlham Friends Church with her pastor, L. Willard Reynolds, in charge.

DUNMIRE—Ralph Dunmire, on May 28, at Earlham, Iowa, aged thirty-one. He was the son of W. W. and Mary Dunmire of Earlham. Surviving are his wife, Betty Lee, and two small sons. The funeral service was held at the Earlham Friends Church.

LEDBETTER—Florence Ledbetter, on Feb. 16, at Greensboro, North Carolina, aged seventy-one. She was born October 24, 1885, the daughter of Dr. A. E. and R. Cordelia Ledbetter. She was a graduate of Woman's College, had a master's degree at Hartford Seminary, and later did postgraduate work at the University of Chicago. She taught for several years in Greensboro, then went to the New York School of Social Work for study. She engaged in social work in Orlando, Florida until her retirement in 1954, when she returned to Greensboro. She

was a loyal and active member of Friends, first in Greensboro and later in Orlando, where she helped organize and later served as clerk of the Orlando Meeting and was instrumental in the building of the Orlando Meeting House. Surviving are a brother, A. Albion Ledbetter, of Charlotte, and a sister, Alice L. Walters, of Greensboro. Funeral services were in charge of O. Herschel Folger, assisted by Dr. Shuford Peeler and Dr. J. B. Hennessee. Burial was in Deep River Friends Cemetery.

MORGAN—E. Tasso Morgan, on June 16, at Wilmington, Ohio, aged sixty-four. Born March 14, 1893 at New Sharon, Iowa, the son of Milton and Orpha Johnson Morgan, he spent his early years in Iowa and then lived in Wilmington, O., for a number of years. He was a graduate of Wilmington College and Swarthmore College. A birthright Friend, he became a member of the First Presbyterian Church, Maywood, Illinois, during the twenty-five years he spent working with the Robert C. Carpenter Company in Chicago. He maintained his contacts with Friends and relatives and hoped to be an active Friend again after his retirement to Wilmington. Survivors are his widow, Eleanor Linton Morgan, whom he married June 20, 1954, and a daughter, Jean Hove of Elgin, Illinois. His first wife, Mary Oliver Morgan, died in 1953. Funeral services were held with A. Ward Applegate in charge. Burial was in Sugar Grove Cemetery.

SHARP—Lillie Sharp on May 30, aged seventy-four, at Clintondale, New York. Born in Clintondale, the daughter of James Thorn and Elizabeth Clearwater Thorn, she is survived by one son, Raymond Sharp, one daughter, Agnes Smith, and one grandson. She joined the Friends Meeting at an early age. Funeral services were held with Jesse Stanfield officiating at the Clintondale Friends Meeting House.

Friendsville Academy

100th Anniversary

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LOCAL MEETING DIRECTORY

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street, Phone Albany 3-62-42.

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street. Church School 9:30. Morning Worship 11:00 a.m. Vesper Worship 7:30 p.m. Minister, George E. Jenkins. Phone Atlantic 435-11.

Anderson, Indiana—First Friends Church, Chase and Tenth Sts. Bible School 9:30; Worship Service 10:45; C. E. 6:30; Gospel Service 7:30. Prayer Meeting, Wednesday 7:30 p.m. Raymond V. Breaker, Pastor. Phone 2-8763.

Berkeley, California—Friends Memorial Church, Fulton Street at Channing Way. Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m. John Spitzer, minister, 2130 Channing Way, phone Res. As. 3-6170; Office Th 3-7531 (Th—Thornwall; As—Ashberry).

Brooklyn, New York—Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible classes 10:00 a.m. Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

Cambridge, Massachusetts—5 Longfellow Park (near Harvard Square) Meeting for worship each First Day at 9:30 and 11 A.M. Telephone TR-6-6883.

Chicago, Illinois—Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block East of Ridge Blvd., Sunday School, 10:00; Meeting for Worship, 11:00; Fellowship Dinner, Third Sunday each month. Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meeting, 108th and Artesian (one block west of Western Ave.); Take bus to 108th and Western; Phone CEdarcrest 3-9878. Bible School 9:45; Worship 11:00. Lorton Heusel, Minister, 10729 S. Maplewood Ave. Phone CEdarcrest 3-2715. Fellowship Dinner, Second Sunday, October thru April.

Chicago, Illinois—The 57th Street Meeting of all Friends. Sunday Worship hour, 11 a.m. at Quaker House, 5615 Woodlawn Avenue. Monthly meeting (followed 6 p.m. supper there) every first Friday. Phone BUTterfield 8-3066.

Cincinnati, Ohio—Friends Meeting: 2910 Eden Ave. (just north of University Ave., four blocks east of Vine St.). Office phone: UN 1-0739. Unified Meeting for Worship and First-day school 10:00 a.m. June 16 through September 1, inclusive. Clerk: Rayburn W. Cadwallader, 3576 Zumstein Ave., Phone EA 1-7654. Pastoral Minister: Don Stanley, 876 Lafayette Ave. Phone MU 1-6528.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 mi. S. Roseville); Sunday School 9:45, Worship 11 and 7:30, C.E. 6:30, Prayer Mtg. Wed. 7:30. Glen and Mildred Rinear, Pastors. Phone 5634.

Columbus, Ohio—Highland Avenue Meeting. One square south of U.S. Route 40, on Highland Avenue, in Hilltop area, west part of city. Bible School, 9:15 a.m., Worship 10:30 a.m. and 7:30 p.m. Wednesday evening prayer service 7:30. Leonard Wines, Pastor. All Friends welcome.

Dallas, Texas—Meeting for worship Sunday 10:30 a.m., 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S.M.U., phone LA 8-9810.

Daytona Beach, Florida—Lounge room, Congregational Church, Palmetto St. and Volusia Ave. Meeting for Worship, 3 o'clock 1st and 3rd Sundays. Monthly Meeting the 4th Friday at 7:30. Clerk Chas. T. Moon, Church address.

Denver, Colorado—Friends Meeting, W. 46th Ave. and Elliot St. Church School 9:45 a.m., Worship 11 a.m. and 7:30 p.m., Prayer Meeting Wednesday 7:30 p.m. Lloyd Hinshaw, Minister.

Denver, Colorado—Mountain View Meeting. Unprogrammed meeting for worship 10:30 at 2026 S. Williams. Clerk, WE 4-8224.

Des Moines, Iowa—First Friends, East 13th and Lyon Streets, Church School 9:45 a.m.; Morning Worship 11:00 a.m.; Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa—Friends Meeting, Unprogrammed. Worship 10 a.m. Classes 11 a.m. 2920 30th Street. South Entrance. Visitors telephone AMherst 6-3221.

Detroit, Michigan—First Friends, 9640 Sorren-to, S. S. 10:15. Worship 11 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed. Meeting for Worship 11:00 each First-day in Highland Park YWCA, Woodward at Winona. Visitors telephone Townsend 5-4036.

Downers Grove, Illinois—Downers Grove Monthly Meeting of all Friends. Sunday Meeting for worship 10:30 A.M. at Avery Conley School, 1400 Maple Avenue. First day school 10:30 A.M., joins meeting for fifteen minutes.

Gainesville, Florida—Meeting for worship (unprogrammed), First-day, 11 a.m., 218 Florida Union.

Grand Junction, Colorado—Friends Church, Orchard Avenue and 25th Street, Sunday School 10 a.m., Church 11 a.m. and 7:30 p.m. Pastor, Dwight Smith, 2810 Elm Ave. Phone CH-30146

Greensboro, North Carolina—Friends Meeting, corner Asheboro and Lee Streets; Bible School 9:45; Morning worship 11:00; Wednesday evening worship. O Herschel Folger, Minister.

Hartford, Connecticut—Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane. P. O. Box 5166. Bible School, 9:45; meeting for worship, 11:00; youth activities, 6:30. Cecil E. Haworth, minister.

Honolulu, Hawaii—Friends Meeting House 2426 Oahu Avenue, Honolulu. Telephone 999447. Meetings for Worship Sundays, 10:15 a.m. Children's Meeting 10:15 a.m., joins meeting for fifteen minutes. Monthly Meeting every 2nd Thursday at 7:00 p.m. Clerk: Christopher Nicholson.

Indianapolis, Indiana—First Friends Church, 3030 East Kessler Boulevard. 9:30 Church School; 10:45 Morning Worship; 6:00 p.m. Quaker Club for Youth. Gene Lewis, Minister to Youth; Geraldine H. Moorman, Pastoral Assistant; Office Phone, Clifford 5-2485.

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place corner Lee and Lambert Sts. Sunday School 9:30 a.m. Service 10:45. Rev. Allen Reynolds, Minister.

Jacksonville, Florida—Meeting for worship and First-day school at 11 a.m. Y.W.C.A. Board Room. Phone Evergreen 9-4345.

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:45 a.m. at 308 W. 39th. Visiting Friends welcome. Call Ha 1-8328.

Kokomo, Indiana—Union Street Friends, 507 North Union. Bible School 9:30 a.m. Worship Service 10:30 a.m. Norman Young, minister.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m.; Evening Service 7:30 p.m.; Prayer Meeting, Wednesday 7:30 p.m. Herald Mickelson, 620 E. 9th St., Minister.

Los Angeles, California—Friends Church, 17th and Toberman Streets, Bible School 9:45 a.m.; Morning Worship 11:00 a.m.; Evening Worship 7:00 p.m.; Russell Gabler, Minister, Richmond 70718.

Louisville, Kentucky—Meeting for Worship and First-day School—10:30 a.m. at Neighborhood House, 428 South First Street—Phone TWinbrook 5-7110.

Lynn Massachusetts—Friends Center, 20 Phillips Ave., Off Lewis St. Meeting for Worship, Sunday 10:00 a.m. Tel. Ly 2-3379 or Ly 5-7826.

Memphis, Tennessee—Unprogrammed meeting for worship at 9:30 a.m. at 822 Washington. Secretary, Esther McCandless, 1729 York, BR5-9656.

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South. Church School at 10:00 a.m., Meeting for Worship at 11:00 a.m. Richard P. Newby, Minister, 4421 Abbott Ave., So. Phone WA 6-9675.

Montreal, Quebec, Canada—Meeting for worship every first day, 11:00 a.m., at the Y.W.C.A., 1355 Dorchester Street, West.

Mooresville, Indiana—Friends Church, Main and Monroe Streets. Bible School 9:30; Worship Service 10:30; Mid-week Meeting, Thursday 7:30 p.m. James R. Furbay, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends Meeting 7:00 p.m.; Mid-week Meeting, Wednesday 7:30 p.m.

Newberg, Oregon—Friends Church, College St. at Third. Sunday School 9:45 a.m.; Worship 11:00 a.m.; Christian Endeavor 6:30 p.m.; Evening Worship 7:30 p.m.; Prayer Meeting, Wed., 7:30 p.m. Charles A. Beals, pastor. Phone 3811 and 3911.

New Bedford, Massachusetts—Spring Street Friends Meeting. Morning worship at 11 a.m., Bible Study at 12. James A. Coney, Minister, 29 Tremont St., WY6-4041.

New York, N. Y.—The United Meetings for Worship of 20th Street and 15th Street Friends are being held at 144 East 20th Street, New York City from May through September 29 each Sunday at 11:00 a.m.

Orlando-Winter Park, Florida—Worship 11 a.m. Sunday. Meetinghouse—Marks & Broadway Sts.

Pasadena, California—First Friends Church; 2540 E. Orange Grove Avenue. 9:45 a.m.; Church School; 11:00 a.m., Meeting for Worship. Phone Sy 63372. Stuart Innerst, Pastor.

Phoenix, Arizona—Meeting for Worship, 10:00 a.m., 17th Street and Glendale Avenue; James Dewees, Clerk, 1928 W. Mitchell Dr.

Pittsburgh, Pennsylvania—Meeting for Worship 10:30 a.m. 1353 Shady Avenue.

Portland, Oregon—First Friends Church, S.E. 35th Ave. and Main St. Bible School 9:45 a.m.; Worship 11:00 a.m., Christian Endeavors 6:30 p.m., Evening Service 7:30 p.m. Prayer Meeting, Wed., 7:30 p.m. Foster or Hawthorne. Bus to S. E. 35th Place. Gerald W. Dillon, Minister, Phone BE1mont 4-3107.

Richmond, Virginia—Friends Meeting, 4500 Kensington Ave. Worship 11 a.m. Bible School at 10 a.m. Visiting Friends always welcome. Clerk, J. Hoge Ricks.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk Edwin Prelwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School. First-day at 11 a.m., Scarsdale Friends Meeting, 133 Popham Road. Clerk: Frances B. Compter, 17 Hazeltor Drive, White Plains, N. Y.

Seattle, Washington—University Friends meeting, 3959 15th Ave., N. E. Phone Melrose 9983. Meeting for worship 10:00 a.m. Religious discussion 11:00 a.m.

St. Louis, Missouri—Unprogrammed. Y.M.C.A., 1528 Locust 11 a.m. Phone Flanders 2-3116.

St. Petersburg, Florida—Friends Meeting, 130 Nineteenth Ave., S. E. Meeting and First day School at 11 a.m.

Toledo, Ohio—Unprogrammed meeting for worship, First-days, 11 a.m., Lamson Chapel, Y.W.C.A., 1018 Jefferson.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.; worship, First Days at 11 a.m. For information write John A. Salyer, 745 E. 5th, Tucson. Phone 2-3262.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:30.

Whittier, California—East Whittier Friends Church, 1591 E. Whittier Blvd. Church School 9:30; Morning Worship 10:45; C. E. 6:30 Stacy E. Wesner, Minister, 15906 E. Russell St., Phone OXford 7-4550.

Whittier, California—First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting 8:30 a.m.; Church School 9:30 a.m.; Morning Worship 11:00 a.m.; Young people's group 6:30 p.m. Office address, 310 E. Philadelphia St., W. Oscar O. Marshburn, Clerk; Harold Walker, Minister. Phone 43-467.

Wichita, Kansas—University Friends Church, University Avenue at Glenn, Church School, 9:00 a.m., Meeting for Worship, 10:00 a.m. and 7:00 p.m. Youth Groups, 8:00 p.m. Prayer Meeting, Wednesday, 7:00 p.m. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AMherst 2-3373.

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